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COVER

An exceptional learning experience in the form of a mock political convention earned the plaudits of students, parents and government leaders. For creating this and other unusual teaching ventures, Richard Myers '71 received widespread recognition. A pictorial account of the convention begins on page 12.

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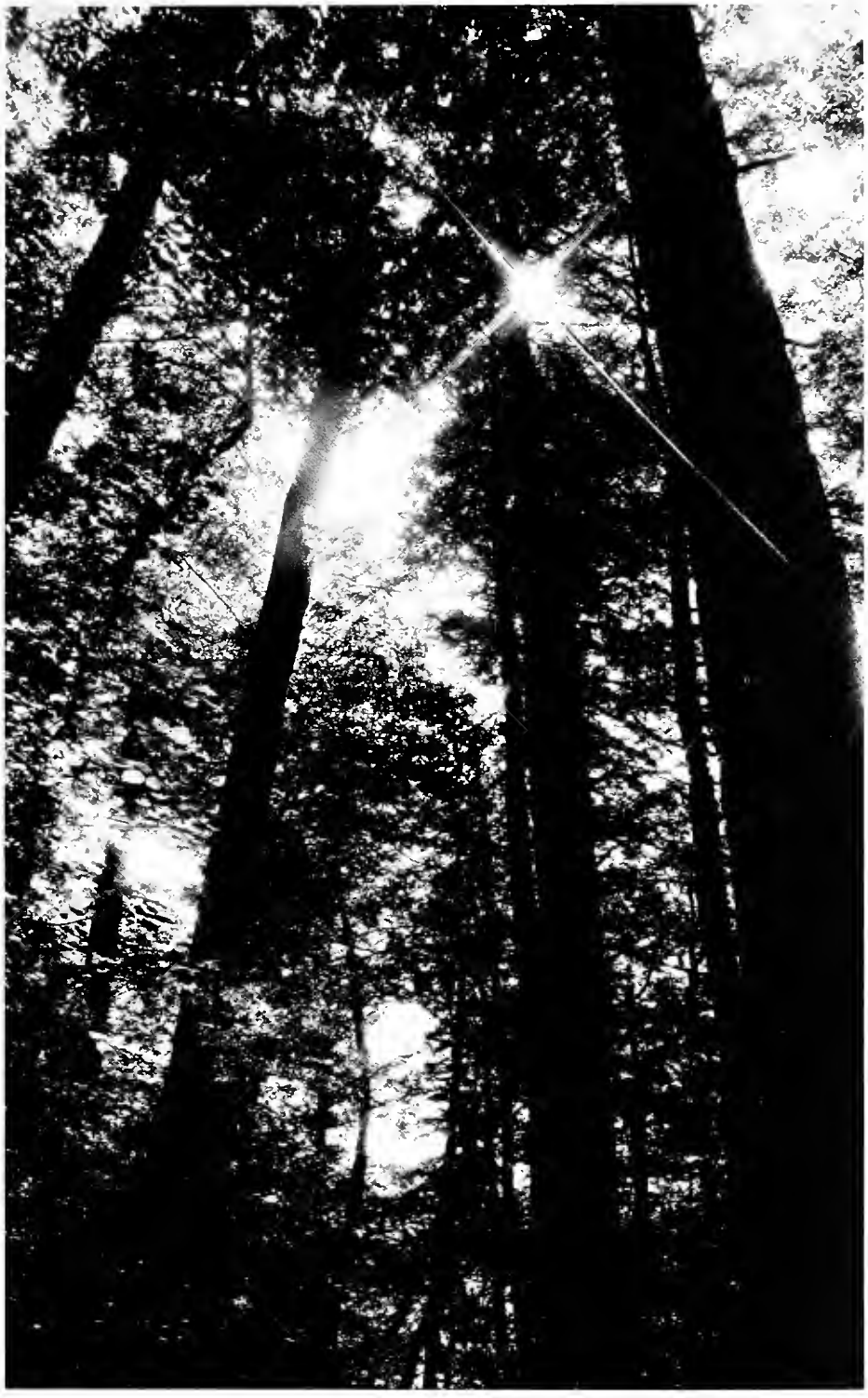


By
President Milo A. Rediger

Lausanne '74,

International Congress on World Evangelization, was a once-in-a-lifetime—no, a once-in-history experience. There have been many other evangelical conferences in modern times; but I am convinced this was the most important church conference since the early general Councils which formulated the creeds that have anchored Christian thought for centuries.

I feel strongly that this *may have been* the last world-wide evangelical congress before the return of Christ.

A Momentous Last Days Affirmation

Lausanne '74 brought together 4,000 evangelical Christians from 150 countries with emphasis on participants from the "Third World." In fact, funds were provided almost miraculously for scholarships which made possible the attendance of hundreds from the developing countries. The largest delegation, about 530, was from North America. But India was second in the number of participants with over 200.

winning the lost to Christ while we still have time.

The conference was of such proportions as to exceed the parameters of any one article. But for a starter I want to share with you a few keenly-felt convictions.

When I pledge allegiance to the flag I mean it. I am a loyal American. But in all of my travels, I have made it a

We really know that the Communist world is dedicated to over-riding and over-ruling the whole world.

The fellowship cannot be described; the inspiration was impelling; the dedication to the purpose of the Congress was unanimous; and the commitment to Christian unity and action was massively contagious. The papers, the preaching, the singing, and the praying left all of us different people who can never be the same again.

None of us who were there could have returned to our homes, our organizations, our churches, our businesses, our institutions, without seeking to find and use creative and effective ways to communicate Christ's gospel and to cultivate the fellowship of Christian community. We were also motivated to participate in

point to learn from other countries and cultures. In order to do this, I have had to look at the United States objectively and be willing to recognize the positive and negative sides of all comparisons.

Switzerland is clean, quiet, beautiful—and *very* expensive—especially for Americans. During our travels four summers ago we received as high as 4.90 Swiss francs for a U.S. dollar. This time it was little more than half as much. And what's even more disturbing is that its value fluctuates every day. In ten days the highest was 2.95 and the day we left it was 2.75. The new rate of exchange was announced each morning, and not more than two successive days were the same.

Unfortunately the towering Alps are symbolic of current Swiss prices. Once when Mrs. Rediger and I missed a meal we bought one small chocolate bar for 20 centimes (pronounced sânteems) or 58c. I brought back an English newspaper—there were front page articles on open hearings of the House Judiciary Committee and the Supreme Court's 8-0 decision—for which I paid 60c. Since the national flower of Switzerland is the edelweiss, my wife wanted a bracelet in that design. So we looked at a beautiful one priced at 96,000 fr. ($32,000). Then we went to a common costume jewelry store and bought one for 20 fr., about seven dollars. A printed restaurant menu in our hotel stated that a

service charge, or tip, of 25% was expected.

The Swiss are intelligent —and sympathetic. They seem to know better than we do what is happening to our country, our economy, our politics.

I am deeply concerned about the apparent lack of insightfulness on the part of some of our leaders, and the naivete of our diplomacy. We *really know* that the Communist world is dedicated to over-riding and over-ruling the *whole* world, by deceit, by apparent friendliness, by persuasion or by violence if necessary. We know they are relentlessly commited to this. We are their No. 1 prize, and we should not be making ourselves such an easy prey.

Often other nations with longer histories and more experience pity us for our naivete. I would be less concerned if detente and promises and T.V. signings of "agreements" were backed up by confirming acts.

But Russian participants at Lausanne told us that evangelical Christians in the U.S.S.R. are persecuted beyond belief. Mention (or preach) God and the Bible (that hated Book) and you quietly but certainly disappear. Without notice to families, you go to jail—and the "investigation" is prolonged for months. You are placed in an unlighted, cold prison cell, with *little* food, and with a lunatic, maniac, or otherwise deranged person as a cellmate. You can never get out because you can't even come to trial—*because* before any other evidence can be presented and considered, you have to answer one question—Do you still believe in God? If you say, yes, that's the end of the legal (or civil rights) line! The alternative, of course, is to deny your faith and retract your Christian position.

Concerning this deplorable situation, Article 13 of "The Lausanne Covenant" contains this declaration:

Article 13
Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable. (I Tim. 1:1-4; Acts 4:19, 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal, 5:11, 6:12; Matt. 5:10-12; John 15:18-21)

My last thoughts for now: The International Congress was an experience that makes it impossible for me ever to be quite the same again. My faith in God and His Son Jesus Christ was reconfirmed like never before and my brothers and sisters from every part of the world are much dearer to me (and much more admired and respected) than ever before.

I am convinced that here in America, our shallow faith, our luxurious living, our indifference to the Third World, our failure to remember that Jesus Christ died on a cross and rose again because of love for us and all people—these are the real reasons for our problems, our deterioration, the decline of our morals and our spiritual and political leadership—at home and around the world.

This is not a lack of appreciation of what is good and great about our country —and I am a humbly loyal citizen. But I am concerned for our direction and the rate at which we are going that way.

Nine years ago I published a statement of my hopes for Taylor University. Many of you have seen and spoken of the "miracle" of these nine years in what has happened at Taylor. I have been deeply involved in it and have worked hard to help it happen. But let me here give witness to the power of God, to faith in Jesus Christ, and to the power of answered prayers as the explanation of what happened in so short a time.

My experience at Lausanne '74 leads me to believe more strongly than ever that these same principles and powers would save our country and our world.

This message was adapted from an address Dr. Rediger presented to the Marion, Indiana, Kiwanis Club.

Over fifty Taylor-related persons took part in Lausanne '74. Those able to get together for a Taylor meeting are pictured below. Left to right: Kim, blind-singer from Korea; Richard Baarendse '61; Bill Yoder, '55; Joan Yoder x'57; Lila Cosmades '54; Not identified; Mrs. Ted Engstrom '38; Linda Banker '71; Dr. Timothy Warner '50; Dr. Billy Melvin '51; Dr. Arthur Climenhaga '38; Linwood Barney '46; Not identified; James Barnes, Trustee; President Milo A Rediger '39; Dr. Samuel Wolgemuth '38; Dr. Harold Ockenga '27; Not identified; Jo Ellen Dyson, Taylor sophomore, and Mrs. Milo Rediger '56.

From Disaster to Joy

"In the first bitter months we KNEW she would be healed... Heal her or take her. But the Lord did neither."

An amazing testimony of unexpected beauty from the ashes of catastrophe.

ONE SOUL

What is it worth?

We have a ready answer; it's worth *EVERYTHING*, even the death of God's Son, But sometimes our ready answers must be lived out in fearful reality.

by Lois (Inboden) Kempton '52

May 24, 1967. Highway visibility was perfect in the peaceful Tennessee sunset. But he had had a few beers. He never even saw the stop sign, he said.

In the shattering impact, our four children were flung far and wide, masses of bruises and blood.

"Lord, help us!" I cried out wildly; then a deep unexplainable peace settled over us.

Our three older children were battered, but fairly whole. But Coralie, our three-year-old, lay face down in a pool of red. We gently turned her over. Her eyes were glazed. I covered her crushed forehead with my hand, dazedly thinking it seemed indecent for her brain to be showing like that.

Then came the screaming ambulance ride, the agonizing hours of surgery, and the vigil that grew into anguished months . . . and years.

We finally brought her home, a dull-eyed inert little form. There were few guidelines for the struggle we faced, trying to fan a bit of sparkle back to that small face, to strengthen those pitifully unresponsive muscles. It would make dreary reading to tell it all.

Today, after seven years, she remains helpless and uncomprehending.

Greater than the physical burden is the hurt of the heart. I will not forget our little golden-haired girl with shiny eyes and flour on her nose, helping to roll out pie dough and shouting gleefully, "Look, I'm a *mother*!"

And always at Christmastime I cannot keep back the tears when I see the toy brooms in the stores; for she had engagingly asked for "a little broom, just my age," and I had never gotten her one.

I can see her yet, rosy-cheeked and windblown, standing on tiptoe to reach the doorknob, to come in from play to say, "Mommy, we love Jesus, don't we? Jesus is in my heart."

In those first bitter months, we *knew* she would be healed. We were missionaries, called of God. Not only her healing, but our holy vocation was at stake. Or, if not healing, (how could we face it?) "Let her grow up on the hills of heaven, Lord. Heal her, or take her."

But the Lord did neither. Then in the awful stillness came a question that we, like Job, had greatly feared: Could we say yes, if it should be His will for her to remain as she is . . . for His glory?

I don't know all the whys involved in that question. But with the agony of that brokenhearted yes, pain could increase no more; only that the long drag of it had somehow to be lived out.

Yet somewhere in the heart of God, I know that commitment was registered. And when we faltered on the long, long road, there was an unseen Hand extended. But the form in which it came was a surprise.

In March, 1971, we were building the new church at Warren, Ohio. The strain of the pastorate seemed beyond endurance. Coralie's care crushed me. Undone housework screamed at me. My older children's needs clamored for attention. Each night I sank into bed with exhausted despair, knowing that I was farther behind than I was the day before.

Could an institution be the answer? Not much. At least a two-year wait would be involved. By then, I would have gone under, long since.

Then came Barbara.

Barbara was a child—of twenty-five. The social worker carefully mentioned her at first. Would I be interested in a young woman who could live with us to help with some of the routine work? She was retarded and crippled. Her mother abandoned her, and she had spent most of her life in the state institutions. Yet she had performed well in another trial live-in situation.

My mind whirled in a turmoil of questions. Could such a one fit into our family life, which was totally centered around the church? Would she resent our standards of dress and behavior, the absence of rock 'n' roll and TV viewing? To us the cross was our chief joy; but how would she feel? And how would our older children, now coming into adolescence, react? Would frictions only produce more heartache and strain?

At times, one must simply leap by faith into an untried situation, with no guideline available except the deep soul-impression that this is the right thing to do.

So I watched one morning for the social worker's car, bringing Barb to live with us. I felt churned inside as I caught my first glimpse of her peaked, strained face. I tried to imagine what her thoughts were, coming from bleak regimentation to the possibility of a *home* . . . if she made good.

Adjustments start early

The adjustments began promptly next morning at the break of dawn, when Barb presented herself in the kitchen ready for the day. She was used to getting up at five o'clock to scrub corridors. Here, verily, was a challenge!

I can't deny that it has taken patience (not my strong point) these three years, to teach and reteach basic procedures and to bear the constant togetherness. Once we ate macaroni for a week when Barb used a four-cup measure instead of the one-cup size. And one time she unplugged the kitchen sink with the bathroom plunger. That was a thrilling experience.

But a strange and rare love story has developed, and I have discovered some of God's beautiful secrets.

One of them is that the world's Barbaras, with all their limitations and weakness, are *very much needed* in God's scheme of things. What would I do without her?

For she thrives on the same monotonous routine that was driving me up a wall. She could never handle an independent life-style calling for creative thinking; but neither could I cope with the endless treadmill of menial tasks. We complement each other; and neither of us could be fulfilled, alone.

With her help, the terrible backlog of housework has been whittled down to size, and the daily schedule is no longer a fearful ogre to face. How strange that the burden we could not carry alone should be lifted by such frail, unlikely hands.

In the family, happy things have happened. Lonely Barb lavishes her affection on poor Coralie, who can absorb endless amounts of it. The older children have accepted her as a sister, even to teasing and spatting. But I think their hearts have a special tenderness for the handicapped.

Barb finds the Lord

Best of all, Barb has found Jesus. She came to the altar in tears in the first camp meeting she ever attended. As any new Christian, she has had her ups and downs. But no one, without exception, enjoys the church services more than she, or serves more joyfully—even to cleaning commodes for the Lord.

Eventually the decision came to return to Kentucky to pastor the campus church at Oakdale Christian High School. Taking Barb, a ward of the state, across the state line meant that we must assume responsibility for her . . . indefinitely.

Now in this close-knit community, she has made a host of friends. Two girls are attending church regularly, largely through her influence. Watching her distorted face alight with fun at a ball game, or shining through tears at an altar service, I reflect sometimes on the awesome love and wisdom of God. Some would feel that Barb should not have been born; that she could only be a burden on society. Yet she who was a curse to her mother is a heartwarming blessing to me. This is the Lord's doing, and it is marvelous in our eyes.

I was a missionary to Brazil, a land of great response to the gospel. I longed to reach the millions, with an ever-expanding ministry.

Now I know God is powerful, not only in the great assemblies, to convert the thousands; but He walks most vividly present in the cramped quarters of suffering, to stoop to save just one.

Just one . . . whose life is not especially promising, one who will need much handwrought tender care to bring her safely to heaven. But for that one, would God not have sent His Son?

He did give His Son. I may also consent to give a child. If my little girl's affliction served to open the door for this one rather scraggly little lamb that otherwise might somehow have been overlooked . . . then I can say Amen to it, with a strange and holy joy. For in so doing. I sense the profound privilege of resembling, in a small measure, my Lord and my God. Earth holds no greater honor.

The author and her husband, Charles, are Taylor grads. She is the mother of four and part-time teacher at Oakdale Christian High School. She and Charles formerly were missionaries in Brazil with the Oriental Missionary Society.

This story won first prize out of 109 entries in a contest sponsored by Light and Life Magazine.

Beginning and Becoming

"If we lower our standards and adopt the lifestyle of the secular campus, we not only lose our distinctiveness but also our right to exist."

by The Rev. William Hill, Director of Student Ministries

On the bulletin board situated at the center of our campus are the words, "Effectively Christian." This has been met with some sarcastic remarks as: "That's a rather boastful statement to declare that Taylor has arrived spiritually."

Those who coined the slogan were not implying that Taylor had already reached a spiritual zenith. But, this is a goal for Taylor, as a Christian academic community, to strive to reach. We don't claim to have arrived, but we with the Apostle Paul say, "Brethren, I do not consider that I have made it on my own; I press on toward the goal for the prize of the upward call of God in Christ Jesus," (Philippians 4:13a-14, RSV).

Perhaps Paul can shed some light for us on what it is to be effectively Christian. In the Epistle to the Ephesians he repeatedly talks of being "in Christ." He understood the past, interpreted the present, and predicted the future around this theme of the Christians' relationship to God in Christ.

In the Old Testament and in Judaism the present was always understood in light of two things, memory of the past and a hope for the future. Or as one author puts it, "Judaism lived between a memory and an anticipation, between an exodus in the past and an exodus in the future, the promised land of Canaan. This perhaps helped Israel in their frustrations and limitations of the present world to, in fantasy at least, transcend the present."

Paul was aware of this anticipation and in his writings moves from the present by talking about being in Christ in a transformation and re-creation relationship.

In Paul's concept of the Gospel and man's response to it he does not seem to imply a single act which transforms everything all at once as if by magic. But this condition of being in Christ is a process of a new creation going on, a beginning, a becoming (Ephesians 1:13-14).

What do we mean by "an Effectively Christian College"?

When Paul speaks of Christ he is not talking of an idea - or a mythological figure - or a ghostly appearance, but he talks of a concrete figure in history, a man of flesh and blood - the man Jesus who walked among us. This life in Christ is dominated not by a system of thought but by a living personal presence.

Paul stated that "in Christ" we have been redeemed (Ephesians 1:7); that "in Christ" we experience the spiritual, ecstatic, heavenly experience (Ephesians 1:3 and 2:6); that "in Christ" we die with him (Galatians 2:20) and rise with Him (Ephesians 2:4-6); that we are to learn from Christ (Ephesians 1:17-19); and seek to imitate Him (Philippians 2:5-8 and Ephesians 5:1) and do good works for His glory (Ephesians 2:10). To be "in Christ" is to work for and experience Christian community in love, unity and peace (Ephesians 4). For Paul there could be no individual Christian, but only Christians bound up with each other because they are bound up with "one Lord, one faith, one baptism, one God and Father of us all."

In this Christian community where love prevails we share out of our hearts our joys and sorrows with one another, recognizing, respecting, and cultivating each others gifts and allowing them to be a blessing to the entire body. For in Christ we are all members of His body.

When we realize who we are in Christ (our position), what we have in Christ (our possessions), and what we shall become in Christ (our promises) we can without apology strive to be effectively Christian.

One of the major distinctives that gives Taylor the right to exist and the purpose for existence is our insistence of these basic Christian principles. If we lower our standards, compromise our commitment, take lightly the Word of God, and adopt the life style of the secular campus, we not only lose our distinctiveness but also our right to exist.

It is the responsibility and privilege of everyone in the Taylor community at large (trustees, alumni, parents and friends) as well as administration, faculty, staff and students to remind each other of the priorities necessary in striving to be "Effectively Christian."

We at Taylor (administration, faculty, staff and students) urge the Taylor family at large to pray for us as we begin this new semester, that by His grace we shall unashamedly stand together "in Him."

Instilling Renewed Faith in Our Youth

A Taylor alumnus masterminded an enormously successful learning event among junior high students in Cocoa, Florida, and earned widespread acclaim including the candidacy for the Valley Forge Teachers Medal.

Story by Judith Banta
Photos by Red Morgan
Reprinted from Sunrise Magazine.

Social science teacher Rich Myers '71 also staged two other major events—a United Nations Mini-World's Fair Day and a Liberian School Partnership Project through which students raised $2,000 to help build a school in Africa. Another Taylor grad, James Pietrini '72 assisted Rich with the political convention.

Rick Lyon leads his delegation during caucus on platform issues.

THE WORD is involvement.

Three hundred and fifty faces reflecting purposeful concentration. Three hundred and fifty seventh and eighth graders participating in a mock political convention with unfamiliar words like "caucus" and "abstention" being tried out for the first time. Tentatively at first, but gaining force and decisiveness with use.

You can't call them children. These young people at Cocoa's Clearlake Middle School are fully aware of the problems facing the world. They have painstakingly examined them with the help of two very talented teachers, James Pietrini and Richard Myers, who masterminded this Bull Moose Party convention. Here were teachers still able to remember what it's like to be 12 or 13 years old—teachers endowed with the uncommon ability to inspire youngsters, to help them reach out and touch the world they live in.

They heatedly debated everything from busing to impeachment —inflation . . . The defense budget . . . ecology . . . legalizing marijuana . . . women's rights. They dodged nothing.

And they took Cocoa attorney Jere Lober's words to heart when, in the keynote address, he challenged their Bull Moose Party to

> "get this country off its dead bottom . . . get out there and fight the tyranny of bureaucracy . . . adopt a positive platform calling for support of this nation's basic beliefs . . . promote enthusiastic support for the electoral process and for our system of law and justice . . . require government to examine all potential impacts of its decisions before rashly enacting laws . . . require more efficient government work instead of more useless government paperwork . . . and instill in the voters of this country renewed faith in our youth and our ability to lead. And I promise you that, with the guidance of all that's holy, we'll have a Bull Moose in the White House at the end of the campaign!"

And so they began to construct their platform, being obliged by the encouragement of their teachers to come face to face with the world and its problems—something many adults haven't been able, or willing to do.

"The great state of Alabama votes as follows: none for, four against and two abstentions!"

"The Grand Canyon State of Arizona votes two yes and two no!"

"Arkansas . . . four yes, one no and no abstentions, Mr. Chairman!"

And so it went, on through all the resolutions in the Bull Moose platform. The young delegates found out first hand that there are often two valid but differing opinions; that many times in politics, as in life, things aren't simply black and white, but mostly gray; that compromise isn't necessarily a dirty word, a cop-out. But rather, a way of life, a way of insuring the greatest amount of freedom for the greatest number of people.

Learning by doing—the very best way. No amount of classroom lectures or visual aids could have had as long-lasting effects as the actual participation of those youngsters in a mock political convention.

Their faces reflected a seriousness of purpose among all the paraphernalia traditional to such gatherings. Bull moose antlers decorated the entrances to the gymnasium where the convention was held. Bumper stickers . . . messengers scurrying around the floor delivering last-minute pleas by hopeful candidates. There were even professionally printed "souvenir" programs complete with agenda, pictures and background information on the 10 candidates, convention rules and commendation letters from the White House, Gerald Ford, Governor Reuben Askew, U.S. Senators Edward Gurney, Lawton Chiles and Henry M. Jackson. Also from U.S. Representative Lou Frey, State Senator John Vogt, Cocoa Mayor James B. Henry, and State Representatives Eugene Tubbs and Bill Nelson.

The word is—

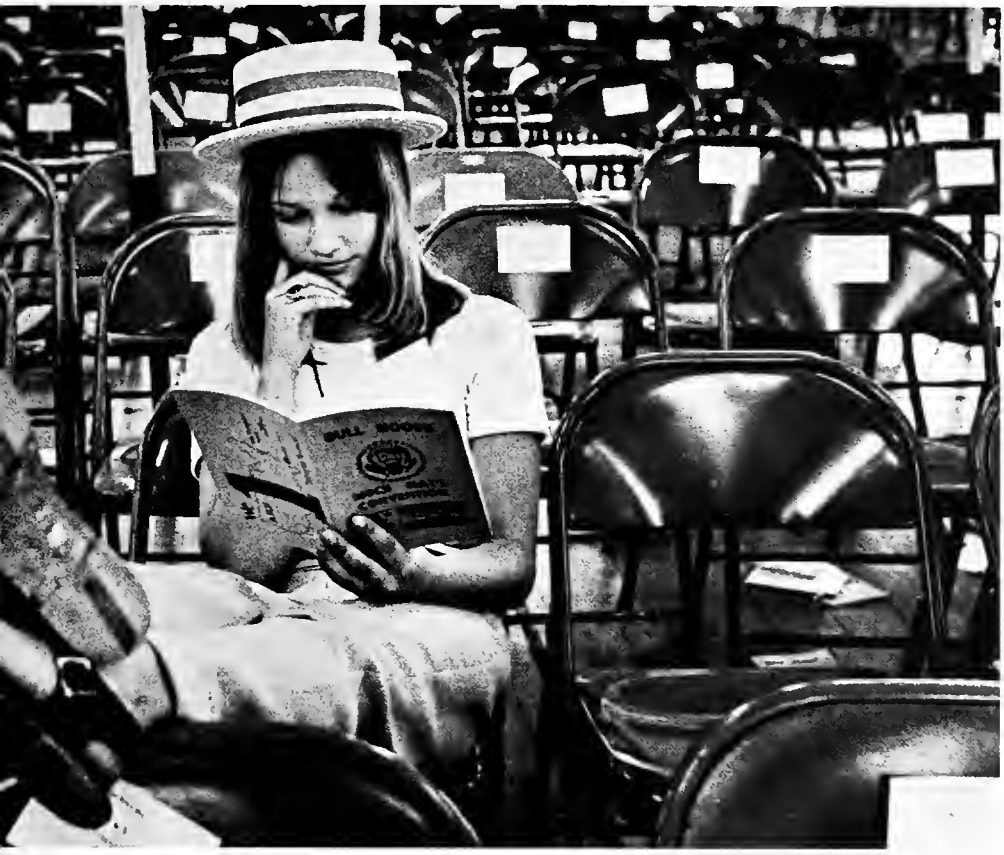
INVOLVEMENT

But for all the slogans, band music and wheeling and dealing reminiscent of Tammany Hall's cigar-smoking, fist-pounding, shirt-sleeve politicos of yore, the *new* Bull Moose Party was as up-to-date as its young visionaries could make it—even to the point of having its candidates file notarized affidavits of their finances. Candidate Dina Daniel's financial disclosure listed $435 total assets as follows: Cash $150; 10-speed bike $120; radio-cassette recorder $35; books $50; watch $35; bean bag chair $45.

As the day wore on, delegates found that politics is sometimes hard work, sometimes boring. Traditional white straw hats that had perched jauntily on delegates' heads became perfect cover for a quick nap. Suit coats were taken off and slung over the backs of chairs. Convention booklets became impromptu fans during the hot, humid afternoon. But finally the platform was decided upon, and then came the voting for party candidates for president and vice president of the United States—what everyone had been waiting for all along.

Jimmy Collins who pounded the gavel as secretary of the event.

Weary Delegate Donna Buckles.



While others go to lunch Betsy Carmichael studies next resolution.

Young people, more at ease in the role of observers than participants in a TV-oriented society, gave their nominating speeches . . .

"Mr. Chairman and fellow delegates, I am here to bring to you the next president of the United States. This young man, as you probably know, is against impeachment of the President and too much government spending. He feels strongly about discrimination against women, or because of race, creed or color. Fellow delegates, I don't think it is hard to see who is the best choice for president of this great nation. Gentlemen, it is my pleasure to nominate for the office of president a delegate from the Golden State of California . . . Craig Lindsey Ervin!"

There were five candidates for the office of president of the United States of America—three boys and two girls selected by their peers in social studies classes. They were Curt Deming, Craig Ervin, Lisa Garrison, Lisa McGee and Bryan Titus. All hoping, but afraid to hope too much. Losing hurts, even at a mock political convention.

Excitement increased. Nominating speeches became impassioned. The roll call vote was taken . . .

"Minnesota casts two votes for Craig Ervin, one vote for Lisa Garrison and three votes for Bryan Titus!"

"Mississippi casts four votes for Curt Deming!"

"Missouri casts one vote for Bryan Titus and six votes for Curt Deming!"

"Montana casts one vote for Bryan Titus and six votes for Craig Ervin!"

"Nebraska casts one vote for Craig Ervin and three votes for Lisa McGee!"

And on it went, excitement increasing. Tension visible for the first time. The tellers busily checking and rechecking the final figures. Then the chairman . . .

"Due to the fact that we have five extremely qualified candidates . . .

Chuck Sampley: Hawaii votes for:

The Winners: Presidential Candidate Bryan Titus, Vice Presidential Nominee Chip England.

due to the fact that the quality of these candidates is truly evident . . . we do not have a clearcut majority on the first ballot. We are going to need a second ballot to come up with a majority. One hundred and sixty-five votes is needed for a majority . . ."

Groans. A pause for time to caucus, to reconsider, to reevaluate. Presidential candidates making additional promises, using every means of persuasion to insure surpassing the magic number of 165. Smiles. Backslapping. A second roll call vote. The chairman, seemingly in slow motion, finally making the results known . . .

"The Bull Moose's candidate for president of the United States is . . . Bryan Titus!"

By one vote—166.

Now to select a vice presidential candidate. Again, no clearcut majority. Time running out now; only a few minutes left. A second vote was hurriedly taken, and the necessary majority reached.

"The new candidate for vice president is . . . Chip English!"

Cheers. Wild clapping. A standing ovation. Acceptance speeches. More applause. Hands still clapping. Feet shuffling.

A long day finally ended. Only scraps of paper and the tattered remains of "Vote for Me" posters covering the gym floor were left. And silence.

But what happened here this day was more than just a mock political convention. It was an experience in learning that will help to shape the lives of all those 350 youngsters forever. Just part of a day's work for James Pietrini and Richard Myers.

A Giant Order

"Remember that . . . freedom is the sure possession of those alone who have the courage to defend it." (Pericles: Funeral oration over Athenians fallen in the Peloponnesian War.)

Perhaps this is such a giant order that few men dare to take up the challenge. Or perhaps without an international war, an enemy posed on our doorstep, some think there is no threat or reason to defend any of our fundamental freedoms. Many seem so awed that they see no practical way to plug into a day to day defense.

A teacher has a unique position in a society to influence and challenge the ideas and the minds of the young people. We live in an especially challenging time when a climate of cynicism and despair center around our political system. In fact, according to a recent set of interviews of 2,000 high school students by the Gilbert Youth Research Corporation, only one percent of the students felt that politics will be a major personal concern in their lives during the next five years. A no more shocking figure could be suggested, and if there was ever a challenge to our fundamental freedoms, it lies within that fact. If maintaining the strength of our political system is not a personal concern, then it becomes no concern at all. For like a chain, we as a nation are only as strong as we are as individuals. This is where "the action is" for a teacher who does not have a national audience, but does have a classroom with important individuals. It is imperative that a positive attitude be created on that level via creative activities. A teacher often spends more time with a young person than their parents, minister and a variety of others. Given this opportunity, it is important to realize that "to whom much is given, much will be required." (Luke 12:48)

In a very famous speech at the Hall of Presidents in Disney World, Abe Lincoln said that our nation would never be crushed by outside forces, that if it were to die, then we ourselves would be the ones to destroy it from within. Perhaps it's just idealism but somehow, some way, I hope that as one teacher, let the effort to maintain our freedoms not be pushed on another's back or be avoided, let it be encouraged in my room - 72 Clearlake Middle School, Cocoa, Florida. Perhaps it's just my way of giving a strong resounding answer to Lincoln's provocative statement. I want him to know I'll do my small part to keep our nation alive and vibrant.

Richard Myers

Principle Rudy Moberg.

As a result of the influence and convictions of *Rudy Moberg x'63*, several Taylor Alumni have been attracted to the Cocoa, Florida,school system of which he is principal. Among the first Taylorites to join his staff were coaches *John Bonham '71*, *Elmer Volgelsang '65*, and *Bob Diller '70*. (Bob was named Space Coast Wrestling Coach of the Year in 1973). These men created the ambitious Lynx bus ministry patterned after Bob Davenport's Wandering Wheels Possum program.

"Rudy has deeply appreciated the quality of Taylor's teacher education program and had a lot to do with our decision to come here," stated *Nelson Rediger '67*. We give him credit for allowing his faculty the freedom to undertake such things as the political convention," Nelson added.

Nelson served as publicity chairman for the political convention and provided the newspaper article and photos for the Taylor Magazine. He also is sponsor of the Clearlake Middle School student publications which have earned high ratings. The newspaper won a national award.

Other Taylor grads currently teaching at Cocoa are *Dale Murphy '63*, *Helene (Murfin) Diller '70*, *Merrill and Barbara (Peterson) Skinner '71*, *Ed and Liz (Williamson '73) Fox '72*, *Mel Leaman '72*, *Marcia Hayden '70*, *Don and Sylvia (Groth x'55) Jennings '51*, *Beth (Stebbins x'73) Rediger*.

John Bonham and *Elmer and Nancy (Estep '64) Volgelsang* are now serving in other school systems.

BATTLES

THAT SHAPE OUR FAITH

"A direct challenge to our faith may serve to make it more meaningful"

By Arthur W. Cotant '73

Faith and learning are two concepts which must be integrated in the education supplied by the Christian university in America. The Christian institution is in the unique position of being able to present the basic precepts of Christianity within an educational experience. This combination should allow the Christian student to develop a solid rational foundation upon which the Christian beliefs may be based. At the same time, the Christian university as a body of individuals is in the position of having a faith into which knowledge must be integrated. It is this integration of faith and learning which is the exciting possibility contained in a Christian education.

If an integration of faith and learning is to be the position at which the Christian school can meet the Christian student, it seems that somewhere in the process there has been a breakdown. Too often the serious Christian student arrives at school only to be given an expansion of his childhood Sunday School lessons. He arrives looking for answers to questions. These questions may include seeming inconsistencies in the Bible, the nature of God and the existence of evil, or any of the problems with which the church has struggled.

I have heard professors slight serious questions like these by stating that the Christian need not concern himself with such problems. Student discussion reveals the possibility that these professors have never allowed themselves to be challenged to take their faith beyond a superficial treatment. Thus, they may not be able to comprehend the distress the student feels when handed answers which satisfy the problem, but not the reasons which satisfy the mind. Sunday School lessons have their place, but not in the Christian classroom.

The key word in this process is acceptance. It is the acceptance of the ideas we are told as the ideas which we as Christians are also to believe. This minimizes any need to think since we have already discovered the whole of truth which we can embrace. To attempt to take our faith any deeper, to ask questions, and to make a serious investigation of our beliefs seems to be viewed by many Christians as unnecessary.

A mere acceptance of "dogma" is a comfortable position psychologically. There is then no need to bother our minds with questions. If I sound unduly sarcastic, it is only because the same attitudes are expressed by students as are exhibited in the teaching of some professors. When a professor does attempt to challenge a student to examine his faith, often the student reacts violently. Usually, the student is confronted with an idea which he has been told all his life is wrong. As an example, the average student when shown there may be inconsistencies in a comparison of the synoptic gospels labels the teacher as heretical.

The student finds it much easier to dismiss the challenge presented to him and live in his ignorance. After all, faith could never encompass anything from a source outside the knowledge which the average Christian has acquired by the time he reaches college. I find it highly presumptuous for a Christian to maintain that the conclusions of the great struggles of the faith (like the one I shall cite shortly) are true and to deny the battles behind their final formulation.

We do, however, arrive at a point where reason is no longer sufficient to explain our beliefs. God himself cannot be proved conclusively by a rational process. Different theories have been proposed to prove God's existence but none of them is conclusive. Each of the traditional proofs breaks down at some point.

At this time one realizes the important role faith assumes in constructing a Christian epistemology. This is a necessary construction if the Christian hopes to communicate his faith intelligently, especially to an educated audience. We find faith becomes necessary in order to explain important facets of our beliefs which are not supported by reason. In the

final analysis God is accepted by faith. Faith and learning are thus locked in an inseparable relationship. It is important that each Christian discover this relationship for himself.

For the Christian, a system of epistemology begins with faith. After the individual assesses his faith, he must not be afraid to examine the implications which may be contained within those beliefs. This process will become clearer with an examination of the nature of Christ, which is viewed by many as paradoxical.

A paradox is a statement which seems self-contradictory but, in fact, is true. Judging by pure reason, a paradoxical statement can not be true. A definition from logic which may be of more help states that a logical paradox consists of two contrary, or even contradictory, statements to which we are led by sound arguments. Both ideas appear true when it seems impossible that this should be the case.

A look at the nature of Christ as presented in orthodox theology will present a challenge to the Christian who dares to analyze the doctrine. Christ is at one time both totally God and totally man unified in one nature. Rationally, we would have to admit it is possible to be totally composed of only one nature at one time. Reason revolts at any attempt to rationally explain Christ as totally composed of two distinct natures. It is a concept which when subjected to reason cannot be adequately explained.

The Christian is left in a quandry as to the nature of Christ and accepts by faith the paradox as presented in final form by the Council of Chalcedon in 451 A.D. Faith is the essential needed to explain the idea of Christ as God and man combined in one being. It is necessary for faith to be accepted as an epistemological possibility; for, to deny that possibility would preclude any opportunity for explanation. Reason does not provide a solution to the problem.

Realizing all a Christian can do is accept the nature of Christ by faith, it is amazing how easily this is accomplished. It is not a blind acceptance by faith. Our acceptance is guided by the gospel accounts which plainly describe Christ as being above ordinary man. We investigate the accounts of the early church fathers, reviewing their struggles with the problem. After studying these accounts I believe we can have a fairly sound foundation upon which to base our belief.

However, most Christians do not realize a problem exists. They are willing to accept the paradox without thinking and deny any further responsibility. The struggle of the early church in formulating the doctrine remains unknown and insignificant for those Christians who will not investigate.

Upon investigation, however, one will find that many early Christians saw Christ as God with a phantom body, while others saw Christ as a man, possibly inspired, but nevertheless a man. Various views were found which fell between these two or combined portions of them. In discussing the nature of Christ the early church did not possess the easy acceptance which many Christians exhibit today. They had definite feelings as to what they believed, with more than one bishop consigning an opponent to Hell. The shocking point to me is that the average Christian is usually not interested in the battles which shaped our faith. It is sobering to realize the majority of Christians fall into this category.

Perhaps it would be better if faith were the only item necessary to explain our beliefs. It is, however, only the initial aspect. The struggles existed and have been recorded, making it possible for us to examine them. The questions which haunted the minds of early Christians can become vibrantly alive for us. If we will examine these problems, we will feel and appreciate the intensity which marked the formation of our beliefs.

Possibly in this process questions will be asked and doubts will surface. We need not consider this as necessarily evil.

"As long as we ask questions, stagnation will not occur."

A direct challenge to our faith may serve to make it more meaningful. The Christian can acquire a much deeper faith, as well as a fuller appreciation for his faith, as he works through the problems for himself. Whether it be in the area of the paradoxical nature of Christ, the synoptic problem, combining God's goodness with the existence of evil, or any other relevant problems which have racked the church, the problems are there for us to examine in relation to our faith.

This examination is the point at which the vital integration of faith and learning must take place for the Christian. Faith is a starting point, but it is only a starting point for the serious Christian. Knowledge about the formulation of our faith must be presented to each Christian to stimulate growth.

"If we never doubt, is our faith meaningful?"

When the souls of individual Christians struggle and grow so will the church. The lazy mind and the lazy church can endure apathy. The minds and the churches that are having questions answered about our faith will want to share those answers. Christianity can come alive as a result of struggling with difficult questions.

Thus, the integration of faith and learning yields a special knowledge for the Christian. It is a knowledge which no one outside of Christianity can have. We begin with our basic beliefs, our faith, and incorporate facts of learning into that system. We acquire facts, our sense data and learning, and place them in the perspective of our faith. In the final synthesis this allows the Christian not only to say, "I believe," but also, "I know." The integration of faith and learning (not faith with learning or learning with faith) is essential to the Christian in meeting the challenges of the day.

This process must begin in the Christian classroom. No better place exists. The Christian student and professor have a responsibility to each other to provide this atmosphere. A marked growth in faith can be the result if we can integrate faith and learning effectively. This is the ultimate goal to be attained in a Christian education. As members of Christian institutions we must make sure we are ready and capable to meet that challenge.

Arthur was a scholarship recipient through the Christian College Consortium which featured this article in their publication Universitas. Used by permission.

Why does a volunteer work for Taylor?

"I deeply appreciated my Taylor professors."
"Taylor is one of the best things that ever happened to me."
"I thank God for Taylor's progress and want to have a part in it."
"I am eternally grateful for what Taylor did for my daughter."
"I decided to take time to do something I knew was very worthwhile."

These are just a few of the reasons alumni, parents of students, and friends give of their time to help Taylor in a variety of ways. One of the newest and most significant of these is the phonathons, in which volunteers made 1,391 calls this past year, resulting in a total response of $9,855. Ken Flanigan '66 of Elmhurst, Illinois, is National Chairman of the Annual Fund and George Bell is Coordinator of the phonathon program. Those who participated in the phonathons during 1973-74 are named below.

Chicago Area Participants

Mr. Kenneth Flanigan '66
Mr. Mark Halley x'75
Mr. and Mrs. Dan Kastelein '66 (Judy Englund) '66
Mr. and Mrs. Dennis Ladd
Rev. and Mrs. Billy Melvin '51 (Darlene Ely) '52
Miss Debbie Melvin x'75
Mrs. Kathy Melton x'62
Mr. and Mrs. John Paist '70 (Nancy Shepard) '70
Mr. and Mrs. Dan Schar '68 (Irma Heiss) '66
Mr. Dan Wolgemuth '77
Mr. and Mrs. Ken Wolgemuth '67 (Sharon Osterhies) '67
Dr. and Mrs. Sam Wolgemuth '38 (Grace Dourte) x'41
Dr. Alan Atha '63 Chairman
Mr. Gary Harmon '69
Mr. and Mrs. Richard Kahn (Beverly Johnson) '59
Mrs. H. Johnson
Miss Diane Nania '74
Miss Janet Pietrini '74
Mr. and Mrs. Stephen Warden '55

Detroit Area Participants

Mrs. Robert A. Behnken (Margaret Hyde) '45
Mrs. Mary Jusco
Mr. and Mrs. Verne Koppin
Dr. Lamoine L. Motz '64
Mr. Syd Paul
Mr. Ronald Valutis '59
Mr. Douglas Wendt '72
Mrs. Ruth Wissinger
Mr. Kenneth Young
Mr. Dennis Young '73 Chairman

Fort Wayne Area Participants

Mrs. David Boyer (Joan Sue Graffis) '61
Mr. Jon Brandenberger
Mr. and Mrs. Mark Clough '66 (Rebecca Nunley) '68
Miss Donna Colbert '54
Mr. Robert Connor '67
Mr. and Mrs. Harvey Driver (Edith Miller) x'43
Mr. and Mrs. Emerald Gerig '47 (Gwendolyn Somerville) '50
Miss Betty Jean Graffis '69
Mr. Art Habegger '56
Mr. Jack T. Hinkle '71
Mr. Philip Hoth
Mr. and Mrs. Alan Rupp '68 (Jo Ann Liechty) '68
Mr. Dennis D. Zimmerman '73
Miss Sharon Rupp '61 Chairman

Indianapolis Area Participants

Miss Joyce Bost '73
Mrs. Vicki Burns
Mr. and Mrs. Robert R. Canida x'71
Mrs. Robert Coughenour (Beulah Meier) '55
Miss Kathy Cox
Mr. Paul Cox '73 Chairman
Rev. and Mrs. Robert Cox '45 (Ruth Coughenour) '47
Mr. and Mrs. Gary Drown (Patricia Walston) x'56
Miss June Hunt '71
Mr. Larry Hunt '74
Mr. and Mrs. David Morris '73 (Cheryl Coates) '74
Mr. William A. Mulford III x'73
Mr. Richard Pulley
Mr. Doug Settle
Miss Janell Short '72

New York Area Participants

Mr. David Andersen '65
Miss Ann Brause
Mrs. Dorsey Brause (Doris Oswalt) '52
Mr. Malcolm Green
Miss Cindy Hansen
Rev. G. Arthur Hansen '58
Mr. Gordon Hansen '53 Chairman
Mr. Ralph Higgins '63
Dr. and Mrs. Marion Meeks '64 (Mary Ellen Eversden) x'66
Mr. Parker Nilsen '64
Mrs. Dean Pedersen (Jane Lunde) '63
Miss Joyce Petroff x'71
Dr. and Mrs. Douglas Wood '63 (Ruth Ann Walker) '64

Philadelphia Area Participants

Mr. and Mrs. David C. Fraser '65 (Carole Geren) x'64 Chairman
Mrs. Nicholas Frederick (Nancy Ackerman) '64
Mr. and Mrs. Eugene Habecker '68 (Mary Lou Napolitano) '68
Mr. Bruce McCracken '74
Miss Karen Palmer '74
Mr. William Plumb '56
Mr. Frank Troilo

Award Winners

The following list of award winners is being published by request of the Awards Committee of the Alumni Council. Initiated in 1953, the program was changed in format in 1971.

1953-Appreciation Award	Prof. Elmer Nussbaum '49
Alumnus of the Year	Dr. John Wengatz '09
1954-Alumnus of the Year	Don J. Odle '42
1956-Appreciation	David Cox
	Elmer Seagly
	Clarence Varns
Alumnus of the Year	Dr. John C. Bugher '21 (deceased)
1957-Appreciation	Hugh Freese x'34
	Freese Printing Company
	Sherman Spear '40
Alumnus of the Year	Bishop Ralph E. Dodge '31
1958-Appreciation	J. J. Gerber of Gonzer and Gerber
	Marion Chronicle Publishing Company
Alumni Merit	Howard Skinner '27
	Dr. Hazel Butz '38
	Grace Olson '27
Alumnus of the Year	Dr. Albert E. Day '04 (deceased)
1959-Appreciation	J. Walter Esterline
	Selah Wright
Alumni Merit	Dr. Milo Rediger '39
	Dr. Richard Halfast '38
Alumnus of the Year	Dr. Evan Bergwall '39
1960-Appreciation	Milan Duckwall
	Paul Keller
Alumni Merit	Dr. M. Arthur Grant '42
	Dr. G. Harlowe Evans x'25
Alumnus of the Year	Dr. Charles Shilling '23
1961-Appreciation	Jay Trauring
Alumni Merit	Dr. Arthur Climenhaga '38
	Dr. Clara French '26
	The Rev. Robert Bontrager '45
Alumnus of the Year	Dr. John Vayhinger '37
1962-Appreciation	Maintenance Group
Alumni Merit	Dr. Ted Engstrom '38
	Mr. Donald Wing '27
	Dr. Maurice Coburn '49
Alumnus of the Year	Dr. Walter Randall '38
1963-Appreciation	WANE-TV, Fort Wayne
Merit	Wesley Draper '29
	Dr. Samuel Wolgemuth '38
	Paul Clasper '44
Alumnus of the Year	Bishop R. Marvin Stuart '31
1964-Appreciation	Dr. Lester C. Gerig
Alumni Merit	Norman Baxter '45
	The Rev. Gerald Foster '41
	Paul Sobel '39
Alumnus of the Year	Dr. Wilson Paul '29
1965-Apprecation	Harve Driver
Alumni Merit	The Rev. Al Thompson '52
	Kathryne Bieri Sears '25
	John Warner '40
Alumnus of the Year	Dr. Milo Rediger '39
1966-Appreciation	A. E. Knowlton
Alumni Merit	Dr. Carl Hassel '50
	Marion Smith '41
	Capt. John Shilling '27 (deceased)
Professor of the Year	Grace Olson '27
Alumnus of the Year	Dr. Elmer Nussbaum '49
1967-Appreciation	Dr. E. Sterl Phinney
Alumni Merit	Howard Lyman '42
	Dr. Lester Michel '41
	Dr. Edwin A. Briggs '24
Alumnus of the Year	Dr. Arthur Climenhaga '38
Professor of the Year	Dr. Elmer Nussbaum '49
1968-Appreciation	Lil Haakonsen
Alumni Merit	The Rev. Stan Beach '58
	Joan Beghtel '52
	Dr. Robert Coughenour '50
Professor of the Year	Jennie Andrews Lee
Alumnus of the Year	Dr. Harold Herber '51
1969-Appreciation	Alice Shippy
Alumni Merit	Alice Holcombe '39
	Bonnie Odle '44
	Commander John Zoller '41
Professor of the Year	Dr. Hazel Carruth '38
Alumnus of the Year	Dr. H. James Crecraft '44
1970-Appreciation	Robert W. Davenport
Alumni Merit	Dr. Jesse W. Fox '25
	The Rev. E. Earl Hartman '53
	Billy A. Melvin '51
Professor of the Year	Dale M. Jackson
Alumnus of the Year	Dr. Arland V. Briggs '39
1971-*Chamber of Achievement*	Norman V. Cook '51
	Marion Brown '46
Chamber of Service	
Distinguished Friend	Elmer G. Seagly (deceased)
Distinguished Alumnus	Thomas W. Sidey '50
Distinguished Parent	Dr. Alfred A. Whittaker
Distinguished Professor	Dr. Stanley L. Burden '61
1972-*Chamber of Achievement*	Jay Kessler '58
Chamber of Service	
Distinguished Alumnus	James E. Metcalfe '63
Distinguished Friend	Julian Gromer
Distinguished Parent	John L. Clarkson
Distinguished Professor	R. Waldo Roth '59
1973-*Chamber of Achievement*	The Rev. Ralph S. Bell '59
Chamber of Service	
Distinguished Alumna	Beulah Coughenour '55
Distinguished Friend	Glen R. Wall
Distinguished Parent	Kenneth Sorensen
Distinguished Professor	Dr. E. Herbert Nygren '51

A Test of Moral Character

by Sunki Choe
Assistant Professor of Political Science

We will be guilty, if we permit a future famine when we now have necessary resources to prevent it.

From my limited perspective the greatest human injustices threatening world peace today are: 1) the disparity between the rich and the poor both within and among nations, 2) the intense racial and ethnic animosity around the world.

Given the present worldwide revolutions of equality, freedom, and of rising expectations, the key to world peace seems to lie in our ability to narrow the gap between the "haves" and the "have-nots" and to make necessary psychological and institutional adjustment to affirm the greatest moral imperative that man is a creature of innate dignity and worth in God's image.

At a time when our technical prowess literally bursts with the promises of new freedoms and new possibilities of eliminating poverty with all its evil effects of hunger, disease, illiteracy and despair, the sobering fact is that two-thirds of the world's population live in perpetual hunger. They are undernourished, ill-housed and shabbily clad. Dr. Norman Borlaug, winner of the 1970 Nobel Peace Prize, insists that we will be guilty of criminal negligence, without extenuation, if we permit a future famine when we now have necessary resources to prevent it. The unresolved social, economic and political problems of finding effective ways to distribute the needed food to the starving people in the world seem to point so poignantly to our poverty in spirit and will which stands in glaring contrast to our scientific and technological abundance. Certainly our time offers a challenge to the quality of our moral character - to have the necessary competence, the vision, the sound common sense, the social consciousness and the persistent determination to convert the potential benefactions of our technical know-how into real benefactions for mankind in general and for the hungry in particular!

The rich nations will have to come to see it as a moral obligation to provide capital and technical assistance on a sustained basis to the developing areas, not as a means to control or manipulate, but motivated by a sense of compassion and enlightened self-interest to bring about a more just world to live in. If we accept the proposition that man is of divine origin, we simply cannot tolerate seeing men suffer hunger, and die from starvation anywhere.

Difficulties between races and ethnic groups are worldwide. Racism knows no geographical and cultural boundaries. So long as one race or one group of people treats another race or another group as though the latter were inferior and allow racism to becloud and distort their judgment, there can be no relationship between them based on human dignity and mutual respect. The practice of discrimination and racial inequality amid the rhetoric of today's democratic equalitarianism is bound to create explosive situations. What is really tragic about the organized and institutionalized racism in South Africa, Rhodesia and elsewhere is that their governments are propped up by the economic policies of other nations which profess to be moral bastions of the world, ideals of whose creed include the dignity of man and the rights of freedom, equality and opportunity.

To develop a better mutual understanding across racial and ethnic lines would call for a redemptive revolution in our systems of value and education. Such a revolution would cause us to question the fairness and justice of our past and present policies and would help us understand that the meaning of real peace in the world is based on social justice which can be attained by changes not only in the heart of man but in the institutional structure of society. It seems that we must begin building a "person"-oriented society rather than a "thing"-oriented society. In order to conquer the twin evils of poverty and racism we must put even more emphasis on the importance of human beings rather than machines, profit motives and property rights.

When we face a moral issue, we sometimes falsely assume that our choice is between pleasant preference and burdensome duty. The moral choice, properly understood, offers a creative opportunity. We may find that being our brother's keeper is less an obligation that we must strain to achieve than an opportunity that we are privileged to enjoy. Indeed, our problem seems that we live, to use the apt phrase of Roger Shinn, "in a tangled world where our impatience and frustration may lead to actions that snarl it still further." In a troubled time like ours let us remember that there is the possibility of living with confidence and hope in the wellspring of our faith that, although we cannot untangle this world alone, every act of generosity and courage is worthwhile.

The ideology of Human Rights, as defined in the Universal Declaration of the U.N. (in 1948, now 26th anniversary), inspires men and women everywhere, despite all the diversity of their cultures, interests and regimes, to show forth, at least potentially, the universality of their conviction that mankind is one, sharing a common nature and ideal and aspiration.

Born in Korea, Mr. Choe received the A. B. degree from Wagner College, and the M. A. degree from the University of Massachusetts, where he has done additional graduate study. He joined the Taylor faculty in 1970. The Choes attend the Upland Friends Church.

class news

1927 **Don Wing,** better known to his contemporaries as "Chunk" Wing, retired from forty years in professional education in 1968. This included six years as a high school teacher, twenty-one years as a principal, eight years as a superintendent of schools, three years in the Finance Division of the New York State Education Department at Albany, and two years in the Education Department at Manchester College (Indiana). His wife of 38 years, **Lillian (Scott x'31)** died in 1970. In June 1973, he was married to Mrs. Ella Marshall. They now reside at 934 North French Road, North Tonawanda, NY 14120. They welcome visits and telephone calls from Taylor Alumni traveling through the Buffalo area.

1928 **Earl Allen** retired in June after 48 years of pastoral responsibility with the United Methodist Church. His wife **Frances (Thomas)** has shared his ministry for 43 years. They plan to continue to live in the rural Waupaca, WI, area in the home which they have bought on the Crystal River. They accepted the pastorate of Parfreyville UMC five years ago as a semi-retirement ministry. Earl's father was pastor there when Earl was 1½ to 4½ years of age. Earl's grandfather also pastored there as a part-time lay preacher in the 1800's.

Susan (Breland) Lamb, President of the United Methodist women of the Memphis Annual Conference of the United Methodist Church, was honored by Lambuth College on Sunday, May 26, 1974, by the conferring of the honorary degree of Doctor of Humane Letters upon her. The degree was conferred by President Dr. James S. Wilder, Jr., upon authorization of the Board of Trustees of the college. Mrs. Lamb received her M.A. degree from Columbia University. She has served in several important positions in church and philanthropic organizations and presently she is a trustee of the Methodist Hospital in Memphis, a trustee of Lambuth College in Jackson, TN, a director of the International Foundation of Ewha Women's University in Seoul, Korea, and is a member of the General Council on Ministries of the United Methodist Church. Her husband, Dr. Wayne A. Lamb, is District Superintendent of the Memphis-Asbury District of the Memphis Annual Conference of the United Methodist Church.

1929 **Doris (Atkinson) Paul** and her husband Wilson are traveling extensively promoting her book, **The Navajo Code Talkers,** on television. She has appeared on stations in Tampa, Jacksonville, and Chattanooga. To date, she has made sixteen television appearances and four radio broadcasts in major American cities.

1931 **Olive (Himelick) Connelly** and **Leah (Looder) Thomas (x'30)** recently saw each other for the first time in 44 years!. Olive was in Fort Wayne on a professional trip with her husband and while registering at their hotel, she came face-to-face with Leah. They recognized each other at once and spent the evening visiting and reminiscing about Taylor, their friends and families. Olive has recently retired as Foods Manager of the Purdue University womens' residence halls. Leah is a widow. She raised a family of three sons, and has been a teacher in the Sandusky school system since 1954. For Olive Maude and Leah if was a delightful and happy reunion!

Everett Culp and his wife, **Ellen (Smith '31),** continue to be busy in their work of pastoring the Waldorf United Methodist Charge in the Waldorf, MD area. This is an area near Washington, D.C. and is growing rapidly. Although past the official age of retirement, he is still working and enjoying his job. $16,000 was raised by his charge for missions, and nine young people dedicated themselves for full-time service. Everett serves on the Methodist Historical committee in the Baltimore Conference and the board of two campmeetings. Ellen plays for the Conference quartet and recently traveled to South Carolina where she spoke to a group of women from another denomination.

1932 **Chester B. Smith** recently moved from Bailey Chapel Church in Anderson, IN, to his retirement home at Sechrist Lake near North Webster, IN. His new address is Sullivan Road, Route 1, Warsaw, IN 46580.

1947 **Taylor W. Hayes** has recently been named head basketball coach at Delta High School, Muncie, IN. He has been head basketball coach at William Penn College in Oskaloosa, IA, for the past 15 years. He received his M.A. from Ball State University, and formerly coached schools at Albany and Sweetser High Schools in IN.

1951 **Truman** and **Vonda (Bahs x'53) Bauer** are living in Sylmar, CA, where Truman is Director of the Sylmar Free Methodist Church Light and Life Christian Day School. Timothy is a senior in high school and daughter, Sarah Jane, is in the fourth grade. Their address is 12978 Spraule Avenue, Sylmar, CA 91342.

1952 Dr. and **Mrs. Dorsey (Doris Oswalt) Brause** recently moved to Batavia, NY, where Dr. Brause accepted the position of Dean of Instruction at Genesee Community College. Their new address is 8318 Lewiston Road, Batavia, NY 14020.

U.S. Air Force Chaplain Col. **Mansfield E. Hunt** recently received the Meritorious Service Medal at Norton AFB, California. He was cited for his outstanding duty and performance at Wiesbaden AB, Germany. He is now at Norton where he serves with the chaplain division at the Air Force Inspection and Safety Center.

Wayne Woodward was elected President for 1974-75 of the Christian Librarians' Fellowship, Inc., at the recent annual conference. The organization is a fellowship of Christian Librarians from across the country, and one of its activities is publishing the **Christian Periodical Index.** Mr. Woodward is now in his eighth year as the librarian at Asbury College, Wilmore, KY.

1954 **Elmer E. Kirsch** received his doctorate in Education from the University of Southern California. He recently accepted the position of Dean at Central Bible College in Springfield, MO, a college of 1,000 students.

1955 **Larry J. DeLong** has taken the position of Executive Vice President for the Deerfield Beach Chamber of Commerce in Deerfield Beach, FL. His address is 1601 E. Hillsboro Blvd., Deerfield Beach, FL 33441.

1956 **Ron** and Nancy **Woodward** have left Berkeley Friends Church in Albany, CA, to assume the position of Pastor-Coordinator of Newberg Friends Church. Their two boys, Doug and Mark, are 3½ and 14 months. Their new address is 215 S. College St., Newberg, OR 97132.

1961 **Paul Williams** has recently been appointed to Assistant Superintendent of Schools in the Durand area schools. He, his wife, and two children (Jacqueline and Scott) are now living at 410 Wickshire Lane, Durand, MI 48429.

1962 **David** and **Janet (Foltz) Bruce** have moved to Wheaton, IL, where Dave is Associate Professor of Biology at Wheaton College (teaching physiology). Their temporary address is c/o the Biology Dept., Wheaton College, Wheaton, IL 60187.

Gary L. Petzold has joined the Pathology and Toxicology Research Unit of the Upjohn Company. Gary received his M.S. from the University of Michigan in 1966, and before joining Upjohn held the position of Associate in Research at Yale University School of Medicine.

Carlton J. Snow is Associate Dean and Associate Professor of Law at Willamette University's College of Law. His address is 1030 Schurman Drive, Salem, OR 97302.

1963 Larry and **Virginia (Wardell) Goin** are now serving with Village Missions at the Idanha Community Church. Their address is PO Box 397, Idanha, OR 97350.

1964 **Tom Allen** recently hosted a TEAM Bible and missionary conference at First Federated Church of Des Moines, IA, where he is co-pastor.

Rosalie Bowker received the Master of Music degree in organ from Butler University and the Master of Ministry in Church Music degree from Christian Theological Seminary in Indianapolis June 2, 1974. In addition to working on the two degrees, she has been the chapel organist at the seminary, the organist for Zionsville UMC, pianist for the Korean congregation in Indianapolis, and teaching privately. Her plans for the future are indefinite.

Charles and **Barbara (Brown) Bender** moved to Woodstown, NJ, June 20 when they were appointed to Asbury UMC after the annual conference met. Pamela, 6, will attend first grade and Jonathan, 5, will start kindergarten. The Benders ask a special favor of all their close friends. In moving, all addresses were lost; please drop a note to them to replenish their address file! Their address is 142 South Main Street, Woodstown, NJ 08098.

John and **Anita (Weimar '63) Freeman** have moved to Newberg, OR, where John has accepted a position with George Fox College in business administration. Sandra and Scott are 6 and 4 years old. Their new address is 205 North River Street, Newberg, OR 97132.

1966 **Suzanne (Peterson) Lindgren** is busy at home caring for her two children, Kirsten, 5, and John, 3. Her husband, John, is the news director at the ABC-TV affiliate station in Madison, WI. Their address is 1406 Lake View Avenue, F, Madison, WI 53704.

Gordon and **Elaine (Brunz '62) Vandermeulen** are living in Grand Rapids, MI, where Gordon is Vice President of Concordia Corporation. He coordinates the management of bowling lanes, restaurants and country clubs. Their address is 4761 Stuart S. E., Grand Rapids, MI 49508.

1967 **Tim** and **Carol (Baudino) Battles** are living at 106 Aspen Place, Longwood, FL 32750. Tim is a partner in Moar and Hoffman, Inc., and Carol is a housewife. Their two children, Justin and Kelley are 5 and 22 months.

1968 David and **Marilee (Martin) Breeding** have been transferred to Indianapolis with the Eli Lilly Company. Dave is Senior Management Analyst in Corporate Materials Planning. Their daughter, Jennifer Ann, is 2. The Breedings are residing at 7329 Hague Road, Indianapolis, IN 46256.

Bruce and **Ruth (Mikaelsen '70) Gee** are living in Lansing, MI, where Bruce is employed with the law firm of Fraser, Trebilcock, Davis and Foster. Bruce graduated from the University of Michigan Law School in December, 1973. Their son, Kent, is 3½ years old and was born at Ft. Benning, GA, where Bruce was an infantry officer. Ruth keeps busy by doing art work. Their new address is 3251 Rice Court, Lansing, MI 48910.

Gene and **Mary Lou (Napolitano '68) Habecker** and their family have moved to George Fox College, Newberg, OR 97132, where Gene became Dean of Students this fall. While serving as Asst. Dean of Students and Financial Aid Director at Eastern Baptist College in St. Davids, PA, Gene completed work for the JD degree at Temple University.

1969 **Kenneth G. Brix** received his MBA from Rutgers on May 30, 1974. He is living at 465 Bayberry Road, Bridgewater, NJ.

James B. Hall graduated from the Medical University of South Carolina with an M.D. degree on June 6, 1974. He began his internship at Miami Valley Hospital in Dayton on June 25. His address is 111 Lamplighter Trail, Dayton, OH 45429.

Janet E. Michel received her Masters degree in Counselor Education from Rhode Island College, June 7, 1974.

1970 **Lloyd Cook** graduted from the Indiana University School of Medicine and began his internship at the Indiana University Medical Center in Indianapolis.

Steve and **Cindy Haiflich** are living in Science Hill, KY, where Steve is director of the Calaski Parish. The Parish consists of seventeen rural churches located in Pulaski and Casey Counties in southeastern KY. Steve is the first full-time director of the parish and will be responsible for developing new programs that will benefit the churches. Steve received his Master of Divinity from Asbury Theological Seminary May 26, 1974, and was ordinated into the Kentucky Conference of the UMC June 5, 1974. Steve and Cindy are looking forward to a fruitful ministry in KY, along with raising their son, Philip. Their address is Box 133, Science Hill, KY 42553.

Bruce and **Karol (Koehler '71) Hess** are now residing at 31 Starlite Drive, Middlesex, NJ 08846, where Bruce is working for Bell Labs and Karol is teaching biology in high school.

Donald Juberg is a laboratory analyst in the Control Division of the Upjohn Company. Don received his M.P.H. from the University of Michigan in 1974 and was previously employed by the U.S. Army as an Environmental Chemist. His new job is also involved with environmental control.

James and **Carol Jean (Dunkerton) Locke** are now at Purdue University. Their address is 32 Woodland Terrace, West Lafayette, IN 47906.

Gale W. Moser has accepted an executive position with Merrill Lynch, Pierce, Fenner & Smith in New York City. Gale and his family are making their new home at 123 Jackson Street, Trenton, NJ 08607. The Moser's are also happy to announce the birth of their first child, Jordan Chase, on April 25, 1974, in Kokomo, IN.

Ken Soper is a student at Gordon-Conwell Theological Seminary in South Hamilton, MA. Following his discharge from the Air Force last April, he spent some time working on campus with Wandering Wheels. His present address is Gordon-Conwell Theological Seminary, South Hamilton, MA 01982.

1971 **Heather Ewbank** has accepted a position as librarian for Lilly Endowment in Indianapolis. She is responsible for creating a new reference library in the fields of education, religion, and community affairs.

John and **Joyce (Pence) Jentes** have moved to Washington, PA. John graduated June 6, 1974, from Ohio State University's Medical School. He is entering a three-year Family Practice Residency. Their son, Eric, is a red-headed 2½ year old, and the Jentes's are expecting another baby October 21. Their new address is 435 Leonard Avenue, Washington, PA 15301.

Susan Morrical has been teaching fifth grade at Kemper Heights School in Cincinnati for the past 3½ years. Susan left June 19 for Malmo, Sweden, as a chaperone to a group of sixth grade children from Cincinnati area schools who were chosen to represent the U.S.; the students spent a month living in homes of Swedish families. Upon her return from Sweden, she began preparations to leave for Japan where she will be teaching children of Americans who are stationed there. This is a program sponsored by the Dept. of Defense and will be a 2-year tour.

Stan Nussbaum has accepted a position with the Evangelical Mennonite Church as the Conference Director of Christian Education. Stan graduated from Trinity Evangelical Divinity School with a Master of Divinity in June. Stan, **Lorri (Berends)**, and their daughter, Anjila Jayne, have been most recently at Ferry Hall School in Lake Forest, IL, where Stan was Head Resident.

Jim Postlewaite assumed his duties as Residence Director of McManis Hall at Wheaton College, September 1. Jim worked for Campus Life for two years and did graduate work at Northern Illinois University in Counseling Education this past year.

1972 **Gary** and **Diane (Oman '74) Feenstra** moved to Holland, MI, where Gary is teaching math at Holland Junior High School. Their address is 448 30th Street, Holland, MI 49423.

1973 **Dick** and **Joann (Neuroth '70) Hoagland** have arrived in Zaire for their two-year teaching positions, after a month's travel-orientation. They will be receiving mail two times a month by light plane at this location: B.P. 560, Kananga, Republique du Zaire, Africa.

Elmer H. Stockman is pastor of the Eden Chapel UMC, 150 Dahlia Avenue, Cincinnati, OH 45233. The church building was partially destroyed by a tornado that struck April 3, 1974. The entire sanctuary was destroyed including the pipe organ, pews, hymnals, and chancel furnishings; damage has been estimated to be $70,000. Rebuilding is now in progress. The church will be 100 years old in 1977, but the church building was completed less than four years ago.

Ruth Yocum is a R.N. and working at Parkview Memorial Hospital in Fort Wayne, IN. Her address is 1104 Elmwood, Fort Wayne, IN 46805.

GLOBAL TAYLOR

LeRoy ('51) and Mary (Weber '48) Lindahl were in the US for a three-month furlough from May through August. They have returned to Bolivia where they will continue their Wings of Peace ministry by flying cargo and evangelistic teams into the area. Their address is Casilla 55, Santa Cruz, Bolivia, S. A.

Ruby Enns ('52) writes to us from 14 Hutchins Road, Cooke Town, Bangalore 560005, India. Her summer was very busy with holding summer institutes where she acted as Associate Director and taught classes. She also directed a Vacation Bible School for 117 children. She asks for continued prayers for her ministry.

Carroll P. Tarkington ('55) and his family left for Torrejon Air Base in Spain, July 7. They were granted visas and are being sponsored by the Air Base in their work there with Overseas Christian Servicemen's Centers.

David ('61) and Lidia **Bormann** are making progress in their ministry to Italians and Yugoslavians in Trieste, Italy. They write of a strong need for more evangelical outreach to the people there. The Sunday School program which they started two years ago is growing steadily. Their address is Via Murat N. 14, 34123 Trieste, Italy.

Stewart and **Marlene (Silvis '61) Georgia** write to us of tragic events at Mavuradonha Christian High School over the Easter Weekend. Terrorists forced Stewart to take them to the homes of the chaplain and the boardingmaster where they proceeded to murder both men—one by shooting and the other by beating. Due to these events the school was closed and relocated in the Evangelical Bible School. Stewart and Marlene have been asked to help rewrite a correspondence course on Christian living for the Light of Life correspondence courses. Thousands of Rhodesians will use the course to help them in studying the Bible. Their new address is Evangelical Bible School, P. Bag 7550, Sincia, Rhodesia, Africa.

Ray Eicher ('64), his wife and two sons are living in Bombay where Ray has the position of All India Co-ordinator for Operation Mobilization in India. His job is to coordinate 250 young people working in ten states of India. Eight bases of operation are used from which nearly twenty-five teams move out. Their goal is to train Indian young people and to challenge the Church to evangelize India. Their address is PO Box 1301, Bombay 1, India.

Carol E. Davis ('65) is on furlough at S.I.M. in Cedar Grove, NJ 07009, from Bingham Academy in Ethiopia. Carol has just completed two years of service there and will be returning the first of October.

Dave ('65) and Karen (Plueddeman '66) Horsey have been assigned by Campus Crusade for Christ to its international ministry in Africa. They and their daughter, Margo, will leave in January 1975, for their new home in Nairobi, Kenya, from which point Dave will serve as Campus Crusade Administrator for the entire continent. During the fall months they are taking linguistics and cross-cultural training in preparation for their first term of three years.

Lee and **Bonnie (Rouch '65) McCullough** were in deputation work this past summer before they left for Greece where they are working for the Greek Bible Institute.

Barton ('66) and Marilyn (Stucky x'66) Comstock, Monique and Jared, have just completed one year of a two year tour with the USAF Hospital in Izmir, Turkey, (the ancient city of Smyrna). Three weeks were recently spent with Marilyn's parents Glen and **Rowena (Walker '34) Stucky** where they visited Gorme Valley in Cappodocea. The Comstocks have had the wonderful opportunity this past year to visit the Seven Churches in Asia Minor and also spend some time in Athens. Barton has recently been promoted to Major. Their address for mailing is TUSLOG Detachment 119, APO New York 09224.

Jim ('66) and Becky (Beitzel '65) Hamilton, Greg and Amy, returned to British Columbia in April after a furlough in the United States. Their address is Route #1, Tappen, B.C.

MARRIAGES

Clyde W. Thornell, III, and **Cheryl Ashby ('70)** were united in marriage August 3, 1974, at the First United Methodist Church in Marion, IN. Cheryl received her MA from Ball State University in secondary education and teaches at Jones Junior High School. Clyde earned his MA in business from Ball State University and teaches business at Marion High School. Their address is 4241 Wilshire, Marion, IN 46952.

James Spencer Cochran ('70) and Nona Susette Spence were united in marriage at First Baptist Church, Pekin, IL. Jim is employed by Morton Buildings in Morton, IL. Their address is 309 E. Jefferson, Morton, IL 61550.

Mike Mahoney and **Cheryl Fridstrom ('70)** were married on June 29, 1974. Cheryl is teaching math at Rand Jr. High, and Mike is employed by Price Waterhouse and Co., as an auditor. Their address is 2423 N. Kennicott, Apt. 3E, Arlington Heights, IL 60004.

Jean B. Carrier and **Carol Hilt ('70)** were married May 17, 1974. Their address is 72 Kibbe Street, Hartford, CN 06106.

Walt Jurcich, D.P.M., and **Sue Basar ('71)** were married three years ago. Walt is a May graduate of Case Western Reserve. He and Sue have recently moved to Canada where he is setting up his practice. Their address is 55 Yew Yew Tree, London, Ontario, Canada.

Robert Brodt ('71) and **DeVona Pederson ('73)** were married June 15, 1974, in the Waukesha Bible Church, Waukesha, WI. DeVona's father, the Rev. William Pederson, officiated. Bob completed his active duty with the US Army in August and their new home is Phoenix, AZ.

Daniel Keesling and **Mary J. Anderson (x'72)** were married September 15, 1971. Mary Jane graduated from Ball State University in May, 1972, and she is now teaching second grade at Blaine Elementary School in Muncie, IN. Their address is 368 Schiedler Apts., Muncie, IN 47303.

Gregory K. Bastian and **Nancy C. Wolff ('72)** were united in marriage on December 22, 1973, at the Glen Park Baptist Church, Gary, IN. Nancy is presently teaching fourth grade at Edgar Miller School in Merrillville, IN. Greg received his B.A. degree in Pastoral Theology from Moody Bible Institute in July, and he is pastoring South Lake Baptist Church in Crown Point, IN. Their address is 318 N. Sherman, Crown Point, IN 46307.

Ronald Graves and **Beverly Finley ('73)** were united in marriage at St. Mark's United Methodist Church in Columbus, OH, on April 6, 1974. Their address is 5525 Floral Circle South, Apt. B2, Columbus, OH 43228.

Terrance Oban and **Rachel Holloway ('73)** were married July, 1974, at the Third Street Wesleyan Church in Fairmount, IN. Rachel is employed by Warren Township Schools in Indianapolis and Terry is the director of a Youth for Christ club in Indianapolis. Their address is 357 N. German Church, Indianapolis, IN 46229.

Larry Jordan ('73) and **Wesena Adcock ('74)** were married on April 13, 1974, in Frankfort, IN, at the First Church of the Nazarene. They are living at 3140 S. Michigan Ave., Chicago, IL, where Larry is in his first year at Illinois College of Optometry.

John R. Carlson and **Susan Victoria Rice ('73)** were united in marriage on April 6, 1974, at the Upland Friends Church in Upland, IN. Their address is 4131 31st Street, Columbus, IN 47201.

Dennis Young ('73) and **Joyce Shoemaker ('74)** were married on Saturday, July 13, 1974, in Bluffton, IN. Their address is 8110 Valley View Circle, Apt. 79C, Westland, MI 48185. Dennis is in management training with Nap's Enterprises and Joyce is seeking an elementary teaching position.

Gerald Schleinitz and **Matha Peacock (x'74)** were married in the Church of the Brethren in Pleasant Hill, OH. Their address is 101 S. Main St., Pleasant Hill, OH 45359. In the spring of 1975, Matha will receive her degree in social work from Wright State University in Dayton, OH.

Keith Mostad ('75) and **Deborah Seamands ('74)** were united in marriage at the Wilmore United Methodist Church in Wilmore, KY. Keith is a senior at Taylor and Debbie is the Class News Editor for the Taylor Magazine. Their address is PO Box 681, Upland, IN 46989.

David Steiner (x'75) and **Donna Nania ('74)** were married on June 8, 1974. Their address is 644 Piper Lane, Apt. 2B, Wheeling, IL 60090.

BIRTHS

Duane ('60) and **Jacque Eriks** were blessed with a daughter, Daelyn Faith, born May 10, 1974, on her brother, Craig's, sixteenth birthday. The Eriks live at 61st and Liverpool Road, Hobart, IN 46342.

David ('61) and **Joan (Graffis '61) Boyer** are proud to announce the arrival of Sarah Elizabeth, born July 14, 1974.

David ('63) and Martha **Dunkerton** are happy to announce the birth of Mark Curtis, born May 12, 1974, at Nairobi Hospital. He joins his sister Heather Lynne who was born in 1971. Dave and Martha are working with Africa Inland Mission in Kenya. Their address is PO Box 21010, Nairobi.

Godfrey ('63) and **Lorrie (Matthews '65) Ebright** announce the arrival of Timothy James on April 28, 1974. He joins his two brothers, Steven, 6, and Jeremy, 3. The Ebright's address is 5512 Avenue Juan Bautista, Rubidoux, CA 92509.

Bob ('63) and Dawn **Larsen** are proud to announce the birth of Tracey Lyn, born July 24, 1974.

Marshall (x'64) and **Marylee (Sweet '65) Morton** announce the birth of their first child, John Marshall Morton, born January 27, 1974. Marshall is teaching fifth grade in

Lagrange, OH, and Marylee is staying home after teaching for seven years! Marylee had a reunion with her three sisters in June (Judy '61, Sally '62, and Linda '67). It was the first time they had all been together in seven years. The Mortons are living at 355 Louisiana Avenue, Elyria, OH 44035.

Gary and **Sherryl (Hatton) Bowman,** both of **'65,** rejoice at the birth of their daughter, Cristina Sue, born April 30, 1974. Her two brothers, Paul and Daniel, 6 and 4, are also pleased with her arrival. Gary and Sherryl's address is Manuel Comin 10, Madrid 33, Spain.

David (x'66) and **Toby (Andrews x'65) Peterson** announce the birth of Nels Peter, born February 8, 1974. He joins Erika Jane, 6, and Christopher, 4. The Petersons have recently moved to Fort Wayne and their new address is 7336 Hickory Creek Drive, Fort Wayne, IN 46809.

Allen and **Sandy (Coryell '66) Wohlgemuth** are happy to announce the arrival of Kevin Paul, born October 26, 1973. David, 6, is also happy at the arrival of his new brother. Al is a product development engineer with AMC in Kenosha. The Wohlgemuths live at 4511 45th Avenue, Kenosha, WI 53140.

Gary ('67) and **Juanita (Krueger '65) Exman** announce the birth of their daughter, Bethany Joy, on May 28, 1974. Their son, Jonathon, will be three in November. Gary is Pastor of the United Methodist Church in Convoy, OH, and their address is 1 Hall Drive, Convoy, OH 45837.

Randy ('69) and **Barbara (Plummer x'71) Owsley** rejoice at the birth of their daughter, Meigan Ann, on June 2, 1974. Her brother, Jason, is 2½ years old. Randy has been promoted to Assistant Professor at Michigan Technological University, and he is also head trainer for the hockey team which came in second in the NCAA finals in Boston this year. The Owsleys live at Hurontown, Houghton, MI 49931.

Irving and **Nancy (Wilcox '69) Rockwood** announce the birth of their first child, Catherine Anne, on May 25, 1974. The Rockwoods live at 1019 Central Avenue., Needham, MA 02192.

Mel and **Judy (Osterhus) Leach,** both of **'70,** are happy to announce the arrival of Deborah Suzanne, born December 27, 1973. Mel attended Trinity Evangelical Divinity School for two years and Garrett Theological Seminary for one year. He is currently serving as pastor of two United Methodist Churches in Flint, MI, area. Their address is 5445 W. Wilson Road, Clio, MI 48420.

Robert and **Carolyn (Giegler '68) Cunningham** are proud to announce the birth of Kristen Gail born April 18, 1974, in Merced, CA. Robert is a Lieutenant in the Air Force and is stationed at Grand Forks, ND.

David ('68) and **Sheryl (Duling '69) Ketner** are pleased to announce another addition to their family. Joy Andrew was born March 28, 1974, and is adjusting well to her noisy big brother, Todd Jonathan, who was two years old May 17. The Ketners are living at 547 Whittier Avenue, Glen Ellyn, IL 60137.

Stan ('69) and **Barbara (Koetz x'71) Minks** are happy to announce the birth of their second daughter, Alicia Ann, on March 28, 1974. She joins her 3 year-old sister, Cara, in their home at 10565 Washington Blvd., Indianapolis, IN 46280.

David ('70) and **Ruth Ann (Shields x'70) Morgan** are proud to announce the arrival of David Baldwin Morgan, Jr., on April 7, 1974. Dave is Asst. Minister at East Glenville Church in Scotia, NY, where his main emphasis is youth work. Ruth directs and teaches in a Christian pre-school. Their address is 2 Lee Road, Scotia, NY 12302.

John and **Barb (Boggs) McMunn,** both of **'72,** announce the birth of Aaron Wayne, born April 17, 1974.

DEATHS

Frank A. Bird (x'15) died May 31, 1974, at the age of 86. Most of his life was spent at his home, 249 East Main Street, Penn Yan, NY. In 1921, he served Methodist churches in Millport, Pine Valley, and Sullivan Valley, NY. He was a former hatchery man and painter, and a member of the Waterloo Baptist Church.

Edmund A. Cortez ('23) died April 13, 1974.

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AGE	RATE	AGE	RATE	AGE	RATE
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62	5.7%	71	6.7%	80	8.5%
63	5.8%	72	6.9%	81	8.8%
64	5.9%	73	7.0%	82	9.1%
65	6.0%	74	7.2%	83	9.4%
66	6.1%	75	7.4%	84	9.7%
67	6.2%	76	7.6%	85 and	
68	6.3%	77	7.8%	over	10.0%

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